

ORIGIN AND GROWTH OF THE CHRISTIAN ENDEAVOR.

A Story of Rapid Increase in Fifteen Years That Has No Parallel in Religious History.

An eminent divine has referred to the Christian Endeavor movement as the most important religious movement since the reformation, except the second reformation under the Wesley's and Whitefield. The facts bear out this statement.

The Christian Endeavor movement was born February 2, 1881, in Williston Chapel, Portland, Me. There were present at the first meeting for organization forty girls and boys, with a few young ladies gathered for the usual meeting of what was known as the Misses' circle.

The organization formed in the church parlors on that wintry evening was known as the Williston Young People's Society of Christian Endeavor. The most important clause of the constitution adopted at that meeting was as follows:

"It is expected that all the active members of this society will be present at every meeting unless detained by some absolute necessity, and that each one will take some part, however slight, in every meeting."

Word for word this paragraph of the original constitution has been followed in the numberless millions of copies of Christian Endeavor constitutions printed since. The object of the society was defined in the way then as now.

The first convention of Christian Endeavor was held in the Williston Church, in Portland, in June, 1882, sixteen months after the establishment of the first society, when there were known to be scarcely half a dozen societies in all the world. The total membership of these six societies in 1882 was 481.

In fifteen years the number of societies has grown to nearly 60,000, with a total membership of about 3,000,000.

The growth of the Christian Endeavor spirit was rapid throughout New England, and annual conventions were held. In 1886 the first convention was held outside of New England, at Saratoga.

The secretary's report then showed the existence of 550 societies with a membership of 30,000. Eight denominations were found to be represented, including Congregationalists, Presbyterians, Baptists, Meth-

What means this crimson color? It is the sacred blood of your mother. Shall any man forbid the ban?"

Dr. Francis E. Clark, president of the United Society of Christian Endeavor, a Canadian by birth, but an American citizen, stepped forward amid the applause of the assembled thousands and said: "What God hath joined together let no man put asunder."

The next convention was held in New York City, July 7 to 11, 1892, and in Madison Square Garden. A conservative estimate placed the number of delegates at 30,000, to say nothing of the great multitude of those who took advantage of the reduced railroad rates to visit the city and who had not registered as delegates.

The number of regularly reported societies represented at this convention was 21,080 and the membership was 1,370,200.

The convention of 1893 was held at Montreal, and is memorable for the fact that then and there was established the Good Citizenship movement, which has been one of the important labors of the Endeavorers ever since.

The convention of 1894 was held at Cleveland, Ohio, during the period of the great railway strike precipitated by Eugene V. Debs and the American Railway Union. The attendance was, in consequence, disappointing, but the report of Secretary Baer showed that the cause of Christian Endeavor was still progressing with giant strides, and that there were in existence 33,079 active associations, of

The Relative Number of Endeavorers in Strange Countries.

One of the most interesting features of the Christian Endeavor movement is its extension in other lands than ours, where, it had its origin only a few short years ago. The idea which it represents has been taken up with eagerness in every Christian country.

In addition to this, the Christian Endeavor has at the present time societies in many lands that are yet in the hands of the missionaries. Of course, the number of Endeavorers in the United States far exceeds that in any other land, and is much greater than the number in all other countries combined.

At the same time, when one considers the figures as they have been reported at the Christian headquarters in Boston, the feeling is one of astonishment that within a short time the growth of the societies abroad has been so rapid. For instance, there are at the present time in Canada close to 200,000 Endeavorers.

Canada stands next to the United States in the number of societies, having at the present time about 3,300. Of these 340 are junior societies.

Next to Canada comes England. The spread of Christian Endeavor in England has been remarkable, as President Clark has explained in his book "World Wide Endeavor," published by Gillespie, Metzgar & Kelley, of Philadelphia. In this work he describes his trip around the world.

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Next in the list comes Australia, where 100,000 Endeavorers are working "for Christ and the Church." The Australians have close upon 1,600 societies, sixty-two of which are junior, and four senior, and the idea is rapidly spreading among the churches in the smaller towns of the Continent.

From Australia there is a big drop to the next foreign land on the list in point of numbers. Wales stands fourth among the foreign lands. She has 10,000 Endeavorers, organized into 190 societies.

India comes next with nearly as many workers, the exact number, according to the latest reports, having been 7,020, divided into 118 societies. Then comes Scotland, where the Endeavor movement has spread to the adjacent islands, there being a society even on the Upper Hebrides.

In Scotland there are 7,000 Endeavorers, with 114 societies. Large as is this number for Scotland, it is interesting to note that Madagascar makes almost as good a showing.

There are 6,000 Endeavorers on the island of Madagascar, where nearly 100 societies exist in a flourishing condition. The native dress of the islanders is a most picturesque one, and several interesting pictures have been taken of the Madagascar Endeavorers assembled in groups about the mission house.

Next in importance to Madagascar come the West Indies. On all of these islands of the Western Hemisphere there are Endeavorers, and their number in all 4,000, with nearly 70 societies.

It is a singular fact that France, the first nation of continental Europe on this list of foreign Endeavor societies, should stand so far from the top. There are, however, in the republic about 4,000 Endeavorers.



THE PROPORTIONATE SIZE OF THE CHRISTIAN ENDEAVOR SOCIETY IN VARIOUS FOREIGN LANDS.

ists, Lutheran, Christian, Reformed and Episcopal. The society had now spread into thirty-three States and Territories. In the Summer of 1888 we saw at Chicago what in the history of the movement is known as the first great convention. Five thousand delegates represented 310,000 local members.

It was at this convention that the badge form of the letters C. E. now worn by nearly 3,000,000 young people, was adopted. Many States have adopted their own peculiar Christian Endeavor colors, and the fluttering ribbon badges flying from the buttonhole of tens of thousands of Endeavorers at the annual convention form a conspicuous feature. But all members of the association wear at all times the regulation C. E. It was at Chicago also that the motto of the organization for "Christ and the Church" was adopted.

At the Philadelphia convention of 1889 1,002 societies were represented and with a total membership of 85,000. As an evidence of the practical value of this organization from an evangelical standpoint, it was announced that during the preceding year 45,000 members of the association had become regularly enrolled in the membership of their respective churches.

This convention was the largest delegate religious assembly that Christendom had yet witnessed. But even this was bound to be exceeded. It was at the Philadelphia convention that the missionary spirit was first infused into the work of the Christian Endeavor. The annual collection in behalf of home and foreign missions under the auspices of the Christian Endeavor is one of the most valuable contributions to this cause.

The convention of 1890 was held at St. Louis. There were now over 11,000 societies and a membership in excess of 600,000. The growth during the year had been phenomenal.

As many societies have been formed in eleven months as during the first seven years of the history of the society. Every week over 4,000 young soldiers have been enlisted.

The first decade of the Christian Endeavor movement was rounded out by the convention held in the twin cities of Minneapolis-Minneapolis and St. Paul. There were present delegates of 16,274 societies, an increase of 6,266 during the preceding year. It was announced that 83,500 members of these societies had become church members.

There were present at this convention many delegates from Canada and the British possessions in America. Owing to difficulty in procuring an English flag the Union Jack was at first wanting amid the decorations.

On the second evening, however, a flag was obtained from the British Consul, and in the presence of the vast assembly it was affectionately intertwined with the Stars and Stripes in front of the speaker's desk. With ready eloquence and wit Professor W. W. Andrews, of St. Paul, stepped forward and said:

which 28,696 were in the United States. There were also 6,800 Junior Endeavor associations, with an enrollment of 345,000. The total membership reported was 2,623,800.

It has been the policy for several years, as will be noted, to boom, as it were, the Christian Endeavor cause by the judicial location of the annual convention in different sections of the country. It was concluded at Cleveland to hold the convention of 1895 at San Francisco. But it afterward, having been found impossible to secure satisfactory railroad rates to the coast, was decided by the general authorities of the Christian Endeavor to meet at Boston instead.

Here the high water mark was reached in the point of attendance. The number of associations represented was 41,220, with 2,473,740 members.

Gifts to missions were reported from only part of the societies, to the amount of \$150,000, and there were other gifts to the church, making \$425,000 in all. In six years 816,335 young people have joined the church in the Christian Endeavor ranks.

PITHY SENTENCES.

What Some Eminent Divines Have Said of the Christian Endeavor Movement.

Russell H. Canwell, D. D., Baptist Temple, Philadelphia: "The Christian Endeavor Society is the salt of a small church and the rudder of a large one."

Theodore L. Cuyler, D. D., Lafayette Avenue Presbyterian Church, Brooklyn: "This admirable movement has long since survived the peril of being a novelty." By God's guidance and rich blessing the Christian Endeavorers have left that fatal spot far behind and are marching on two million strong."

B. B. Tyler, D. D., First Church Disciples of Christ, New York: "That the Christian Endeavor movement is a child of Providence but few, if any, who understand its spirit, methods, aims and results, will either deny or question."

David James Burrell, D. D., Marble Collegiate Reformed Church, New York: "It means the mobilization of the Christian army."

J. R. Dille, D. D., Central Methodist Episcopal Church, San Francisco: "The grandest Christian movement since the Reformation except the second reformation under the Wesley's and Whitefield."

W. H. McMillan, D. D., Allegheny, Pa.: "The Christian Endeavor Society is a university; it furnishes an all-around training for Christian workers. The field is the world."

J. K. McLean, D. D., Oakland, Cal.: "This spontaneous, widely extended, astonishing uprising of young people—of all orders, conditions, qualities, circumstances, and out of so many nations—into Christian faith and service is unprecedented and unparalleled in religious history."

OUT OF THE WAY PLACES.

Some of the Savage Countries in Which Endeavorers Are Found.

Japan, which is so rapidly taking on the habits and customs of the Western nations, has over sixty Christian Endeavor societies at the present time, with a membership of nearly 4,000. These Japanese Endeavorers have their own official organ, which is edited by a native Japanese, Rev. Tasuke Harada.

The Japanese women have their own Christian Endeavor societies, which are separate from those of the men. A photograph recently taken shows a group of

On the opening day at Washington, a chorus of 4,000 young people who had been rehearsing for several months, sang an "Invocation Hymn" which had been specially written for the occasion. On several occasions subsequently a chorus of 1,000 voices rendered this hymn at the various meetings with much effect.

The "Invocation Hymn" of the Christian Endeavorers at Washington was written by Colonel John Hay.

He was one of the private secretaries of President Lincoln. With Mr. Nicolay, he is the joint author of the best biography of the martyred president.

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twenty Japanese ladies, who form part of the Christian Endeavor Society at Tottori. The woman's society at this place was organized April 6, 1895.

There are also flourishing societies at Tokio and Yokohama. Mrs. Neesima is one of the most prominent native women in Japan now taking an active interest in the work.

Christian Endeavor societies are now to be found in the most out-of-the-way parts of the earth. In Siam there are one hundred Endeavorers, while there are twice that number in the South Sea Islands, and three times as many in Syria.

There are two hundred Endeavorers in Brazil, the same number in Egypt, one hundred in Holland, two hundred in

Austria, one hundred in Belgium and six hundred in Laos. In the Bermuda Islands there are three societies. There are five societies in Spain and seven in Switzerland, while Chili has three and the United States of Colombia one. On the Upper Hebrides there are sixty Endeavorers banded together in one society.

In Newfoundland there are five flourishing societies. Prince Edward Island claims nearly four thousand Endeavorers, divided into sixty-two societies, and there are just about the same number in France, and only a few less in Ireland.

Africa and China have each about the same number of Endeavorers, and Mexico, Turkey and the West Indies each make about the same showing in numbers. In Asiatic Turkey one society has been formed, but in Burmah there are fourteen in a flourishing condition.

The delegate is obliged to rise early. The hotel porter rouses him at 6 o'clock a. m., and by half after that hour he is taking part in the singing of a hymn which opens a prayer meeting at a church in the neighborhood. This is called the "sunrise prayer meeting," and it is celebrated simultaneously in twenty-two churches in different parts of the town. The prayer meetings are in no way different from ordinary prayer meetings. Anybody who wishes to talk, gets up and says what he likes.

The sunrise prayer meeting lasts only three-quarters of an hour. The Endeavorer goes back to his hotel and has breakfast. There is no spare time, for by 8:30 a. m. he must be over on the White Lot. The services there, held in three mammoth tents which make the historic ground look like a circus, do not begin until 9:30, but there is such a crowd that one must be on hand early in order to get a good seat.

The tents inside are festooned with thousands on thousands of yards of red, white and blue bunting, the decorative scheme being very effective. Each tent holds about 9,000 people, and there is a sort of pulpit and a stage with chairs for the speakers and other notable persons.

The services start with singing, which is followed by prayer and Scripture reading. Several addresses are delivered, and the meeting does not come to an end until 11:30.

This is the busiest time in the day for the Endeavorer, who takes a bite of something and rushes off to a big store in the neighborhood, where an evangelistic meeting is being held from 12 to 1 o'clock. Such meetings are conducted in many of the large shops during the noon hour, when the employees are sufficiently disengaged to listen to the praying and singing.

The Endeavorer now returns to the White Lot, where services are about to be started again in the big tents. They are in all respects like those of the morning, and last until 5 p. m.

After supper there are more services in the tents, beginning at 7:30, and at the same time prayer meetings are held in a score of churches, with singing and addresses. After the evening meeting the Endeavorer goes back to his hotel, arriving in time to take part in a praise service in the lobby of the hotel.

No wonder that the earnest Endeavorer does not get to the theatre. He declares that he gets all the work he wants at the meetings and between-whiles.

The saloons he boycotts, as a matter of course. Even the side show has no attractions for him. It is said in sorrow, not in anger, that these people are not spending any money in Washington.

A great many of the Endeavorers come from small towns and out-of-the-way places, where there is not much money for carrying nor for spending. Many of the Endeavorers get their meals in the lunch tents on the White Lot, where nearly everything is 5 cents, from pie to coffee. These people will go home and tell their friends that Washington is the most expensive place in the world. That is how this town has got such a reputation as an extravagant spot to live in. In reality it is the cheapest city in the United States, with the exception of Baltimore.

The Endeavorers take it for granted that every person they meet who does not wear

takes. The one having the largest number correct was given due honor.

A Modelling Party—When the guests are seated pass around cards to which are attached at one end a small lead pencil and at the other a piece of chewing gum suspended by a string. The leader asks each to write his name at the top of the card, and then to write the name of some animal in the middle of the card. This being done, each is requested to form the gum into the shape of the animal whose name has been written.

After all have completed their animals, the leader requests that the bits of sculpture be placed on the blank sides of the cards, which must be numbered. The cards and animals are then collected and placed on a table. New cards, with numbers corresponding to the number on the animal cards, are furnished the guests, and each is to write down on his list what he thinks the various works of art represent.

A "cooky social" is thus described: Cake cutters were made in the shape of the "C. E." monogram, four and one-half inches in diameter, and a large supply of "C. E." cookies was baked for the occasion. In front of the door, as they assembled, the company perceived a Jack-o'-lantern, with a "C. E." face.

There had been placed on the wall, before the audience gathered, a number of paper monograms and one cooky monogram, all alike. Early in the evening votes were taken as to which monogram was the real cooky.

Each paper monogram received more votes than the cooky, but when the opportunity was given to go and get the monogram voted on and eat it, a sharp-eyed young man triumphantly carried off the real article. The cookies were distributed to the audience before leaving their seats. Then followed a general social call.

The "railroad social" comes from Iowa. It is as follows:

An advertisement in a local paper stated that the Presbyterian Christian Endeavor Society would give a railroad social. "Trains will leave the home of Miss — at 8 o'clock; come in travelling costume; round trip, 10 cents. Trains will stop for lunch."

The walls of the rooms (or cars) were decorated with railroad maps and with notices bearing such inscriptions as "Don't flirt with the brakeman," "Bachelors must not make fun of the bride and groom," etc. The chairs were arranged by rows, in imitation of a car. At the door each person paid 10 cents and was given a piece of pasteboard bearing the name of some station. The ladies had white, the gentlemen red. The two that received tickets to the same place were supposed to sit together.

There was a colored porter who waited for a "tip" for everything he did; a train boy; a conductor who punched the tickets and smiled sweetly at the girls; a brakeman who called stations, and stops for dinner or luncheon. There were a number of amusing characters, such as the bride and groom, the old farmer who had never before been on a train, the old maid, and the Western cowboy.

A novel idea is that of an indoor picnic. The intending hostess or manager is urged to decorate the rooms with as much green as possible. Spread the viands upon the floor or on a table; but, at any rate, have everything in covered baskets, one basket to a table or to a tablecloth.

Invocation.

Lord! from far—savage climes we come
To meet at last in Thee, our home
Thou who hast been our guide and guard
Be still our hope our rich reward
Defend us Lord from every ill
Strengthen our hearts to do Thy will
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee!

John Hay

The Invocation Hymn as Written by Colonel John Hay.